M868
Monday, 10/18/65
New York City
Group II

Mr. Nyland: Who has Beelzebub in his possession. Who owns the book, who doesn't? Anyone?
Person: Two, three.
Mr. Nyland: It is, uh, you might call it, a 'requirement.' Huh? Who has Remarkable Men? It's also more or less a requirement—eighty percent. Books are available here if you want them a little cheaper than you can buy them in the store. So, I would advise you to collect some money together and buy it. And then the next thing is, after you have it you have to read it. Who reads Beelzebub regularly? [pause] Not such a good showing. Let's say it this way: Who would *like* to be able to read it regularly? [laughter] Fine, now you are bound to it. Because there's absolutely no excuse—if you want it that you can do it—so now you have an obligation. I would advise everybody really to make an attempt to read Beelzebub regularly if they can. Even twice a week is regular enough, but at least don't leave it on a shelf and let it gather dust. Not that you have to understand it, but read it. It doesn't matter. Get familiar with the terminology—with the words, with the general idea, what is the concept that Gurdjieff had in mind when he wrote the book. And quite definitely he had a purpose with it. And see if you can find out something for yourself from the book that really could be useful. And don't fall in the trap of just a few times and then your interest wanes. It should ... it's exactly there where you have to make a special effort, that you ought to continue. And, you might say you 'owe' it to Work if you are serious about it.

And this is, as you know, the assumption on Monday evening—that we are serious about Work, wanting to Work, making real attempts. Never mind how difficult it is sometimes, trying to fulfill your tasks, all the different things that are connected with Work to find out about

yourself, what you are. If you wish. At least, if you wish the truth. That is still the question: If you really want it and that you can stand it. But, it is not so very hard—surely, not in the beginning—because a person protects himself. Usually as soon as he sees something, even if it is more truthful then they don't like it, there will be an excuse and they rationalize, of course, in many, many different ways.

One thing, though: If you want to Work and you set out on a certain road in which you try to apply that what you know, what you have read, what you have heard, do not make too many changes in your ordinary life. Because, you are interested in the way it is. If you make changes—that you, let's say, you adapt for a little while in a different way of living, or that you are going on a diet, or that you say you have tranquilizers, or have to go to the doctor and so forth—all of that, naturally will change you—the way you are. And if there is any particular change ... and usually if it happens to be for the better you don't know what, really, the reason is. It may be attributed to Work and it may not, because it may be the ... the pill.

So, whatever your present habit is—your likes, the way you are—that is with which you start. And, of course it's the only place you *can* start. But, don't mix it up. For instance, don't become interested all of a sudden in trying to Work *à la* Zen. In the first place, you won't know what it is about. In the second place, I think that if you actually do try it you might really interfere with that what you now try to do, if you're honest, in becoming Conscious. And if there is a difficulty in becoming Conscious and you want stimulation, then of course you can read; because that's a little bit less harmful and that might stimulate you to get ideas that perhaps you ought to do something more, and with that maybe concentrate a little bit more on Work.

But if, for instance, if you are interested in macrobiotics. All of sudden, there, you change your diet and you take something on faith or because someone has published a book on it, or someone is interested in it and says, "Ah, this is really the last thing, this is the best ever" and so forth, and you go ahead with that. And then your stomach, or your body, naturally will adjust itself as well as it can to such a diet, if it then has a certain effect on you, what will you blame. But, at the same time if you try to become Aware of that what you are, ... [Phone rings, Mr Nyland answers: "Who is it? You cannot." Hangs up.] ... if you try at that time when you are interested in a diet and it changes your body, naturally that what the body is also remains an object for Observation but you become interested, then, in something that is changing, and you are not interested in becoming Objective to that what is. And that is why whenever one has

interest at that time which, of course, indicates that one wants to do something else with one's life—and this, perhaps, in a very small way—you cannot do the two things at the same time.

Don't try to ride the two horses. Take one. If you try it for six months, throw it away if you don't want it— it's all right. If you want to go to macrobiotics—all right, devote yourself to that. Don't do things haphazardly. Don't mix them up. When they are there—all right, your interest, I have no objection to anyone being interested in anything if you want to do it. You can stand on your head. You can practice Yoga exercises if you like. Reading included, but then don't Work—not Work in accordance with Gurdjieff. Either give that a good chance, or forget about it.

Aside from the fact that many of these different things, of course are not worthwhile at all. Because the trouble is, very often that it becomes a little fad which is dependent on certain rules and regulations—particularly when they start a school where they can more or less govern that what you eat—you withdraw from society as a whole. You are not anymore a particular person who is in life, but you become a little bit more 'ingrown toenails', if you know what I mean, and although that is sometimes very nice, it certainly doesn't equip you to remain a Man. Aside from that, again if you want to make your stomach accustomed to certain kinds of food, it will not be accustomed to other kinds of food. Because the stomach does make that adjustment, and you will never be—and never remain, then—an all-around Man if that is your aim; so that at any one time, under any kind of a condition, you could eat anything that, almost, would be given to you except, perhaps, a few poisonous things. You never will be able to train your stomach to go without food for some time. You never will be able to overeat. You never use all of your digestive organs when you limit yourself to just a couple of things that ... either wheat or little bit of lettuce. A stomach has to do work. It is for that reason that it exists, and you cannot simply take that stomach and for a little while give it just nothing else but, uh, starches. It needs nitrogen, also, in some form. Protein. That is ... I say that is how it was 'built,' and that's the way the body is built. Because the body has all kind of digestive juices that have to do with different kind of conditions of food. [Phone rings again. Back and forth with person who answers, Mr. Nyland says: "He can call tomorrow."]

Now, so far about diets in general. Don't monkey too much with it. You don't know enough about it. Don't take the word of someone else, they have different stomachs from yours. You will have the problem for yourself. You know what your health state is. You can regulate

that without diet. You can be much more careful about overeating or undereating, too much sleep or not enough sleep, drinking, all kind of dissipations. That is really where you start first, and when that is more or less normal and you can rely on it, then if you wish you can change different conditions. And you change some factors and keep all of the other factors the same, then at least you have a basis for comparison. But if you start to change too many things at once, who will be able to tell what is doing what—nobody.

Moreover, macrobiotics—this happens to be a particular little subject that someone brought up—is very dangerous. The body is not able to take care of all the salts that you have to take, and it's very, very bad. It eliminates, of course ... you cannot drink water and still you want to drink water because you really are thirsty, and there are many cases also in that sense that people really didn't feel very well after two or three months, and perhaps after a year they died. So don't ... as I say, don't 'monkey' with it, it's utterly foolish.

Now, what questions are there that we can talk about. Yah? Who is it?

David: David

Mr. Nyland: David. Yes. All I see is arms, you know, David. That is why we need another place.

Yah. Let's hear it.

David: Is there any connection between joy at the anticipation of Working and the joy one experiences when being Awake or Waking Up.

Mr. Nyland: I would say this: The first joy is the joy of an anticipation that you're going to Work. Is that right?

David: Yes.

Mr. Nyland: That is an external joy. That is something that belongs to the periphery. It belongs to your personality as a function because we have, naturally, joyful moods and a little feeling that, of course, one likes.

David: Uh-huh.

Mr. Nyland: When there is a result of Work, it is not external at all. When one knows that one has done something that ought to be done—and dependent on the degree with which one believes that it ought to be done—it can even go so far that one feels that one ... that it is a necessity, as if one is compelled to do it. That can produce within one a certain, I would much rather call it 'satisfaction', a certain state of peace that one has done that what is required and has

done one's best to do it as well as possible. I think that the ... the particular 'joy', although you might use the same word, is entirely different in principle.

David: Uh-huh.

Mr. Nyland: The first one is much more exuberant, the second is almost absolutely quiet. It is such a silence that one then will say "Yes," and no more. And never dwell on it, and there should not be an aftereffect. In the first joy, of course the aftereffect is there because it stays as long as one is active or interested. And this inner joy never continues; it is a state, and that is enough.

David: Well, is it wrong to think about the inner joy, uh, to try and strengthen the wish...

Mr. Nyland: No. It is wrong to think about it, because if you want to Work for that you ... you dilute your effort at Work. Because you start to describe already a situation which you would like, and you describe it from your standpoint, when you're still asleep. One does not know what a state of being Awake is until one actually is Awake. When one is Awake, perhaps you could describe it if one could stay Awake...

David: I see what you mean.

Mr. Nyland: ...but at the present time one doesn't stay Awake; so all you have then, afterwards, is a memory of how the experience was while being Awake, and there is no time for description, than only in your memory. You see? If I dilute my effort by describing what my state should be, I use subjectivity—naturally, because that's the only way I *can* describe it—and I forget that that is not at all what the result *might* be. If I'm in an Awakened state and I say I have done it in order to 'get rid' of the pain, it may be exactly the reason that I want to Work—when I find out that when I do Work that the pain is very useful, it may be that I don't want to get rid of the pain then because it reminds me.

I do not know anything about my state when I am Awake, and how the conditions will be, and very often in a state of Objectivity I don't even use the terminology of subjectivity. So, it is useless even to try to describe it. Moreover, if I want that kind of a joy—which I call an 'external' one—it would become very cheap. Inner joy comes. One doesn't look for it. It is there when it is as a result of a real experience, and it is then accompanied—that particular experience—by giving one the satisfaction or, as I usually call it, a 'peace of mind'. It is sometimes closer to a 'peace of heart.' It is something that one knows, but doesn't look for it. When it happens, one knows it. You see? And don't mix them up. Don't Work for it. In the

same way, one doesn't Work in order to see God, but if one Works and sees God, it's very happy.

Yah?

Misty: Uh, me?

Mr. Nyland: Yah.

Misty: Sorry, it's hard to see you...

Mr. Nyland: All right, Misty.

Misty: I would like to know how I can, um, relax my mind a little more. It's getting very active and ... and interrupting me when I'm trying to Work; and it's gotten very clever, so that it can almost duplicate being Awake and sort of saying "I know better how to do it," and...

Mr. Nyland: How does your mind start to Work. Because of observation by means of sense organs, or is it with material that's already in the mind.

Misty: It's more associative, I think.

Mr. Nyland: More what?

Misty: There's some association. There are two different kinds of things that happen.

Mr. Nyland: That's right.

Misty: One is that it will just drift off and start associating, saying "this is more fun,"—what I'm ... I can do, what I can think of—and the other is taking what I see and ... and bringing it up to the mind, bringing it up to itself rather than leaving it as it is, simple.

Mr. Nyland: The thing is this, Misty: Whenever you are in ordinary life and you use your sense organs and then you wish to Observe, there is of course a process going on in ordinary life with your mind, same way as your blood circulation. So, when it constantly receives impressions from the outside, something has to be done with it. When it is recorded in the mind it is then with association—and giving it a name, and all the rest—and it causes afterwards a little memory, or perhaps anticipation of what might happen.

So, this mental activity is dependent on that what one receives from the outside world. If it is that that interferes, reduce the outside world to a minimum. It's a simple thing. The other is much more difficult. That is, that there are thoughts already which, by association, keep on crawling around in one's mind; and usually churning because you don't get very much out of it than only that they go around in circles, and it is a repetition of the same kind of a thing. Although you are through with it, it keeps on ... keeps on popping up all the time.

Misty: Yes.

Mr. Nyland: For this, one has to learn how to Drain the mind. Draining means relaxation of the totality of one's body, including that what is now mental function and what is a feeling, solar plexus, center and what is the rest of the body as far as muscular tensions are concerned. One tries to do this, and it takes a very long time before it can be done correctly. Because even that particular process of wanting to relax requires that one is at least semi awake so that something is there that constantly tells you to relax instead of leaving it to the body to relax by itself. So it requires a ... a positive attitude, of something—that it can be there when 'I am here,' as it were—but it will not be there as soon as I fall asleep.

In order to do this I start by relaxing the body as much as I can and taking a posture of sitting in a chair which is just easy and relax, then, the muscular tensions to whatever extent I can. The second thing is that I then try to relax also my brain and I try to relax my solar plexus and the feeling. This is done by not feeding it. As soon as I realize that something is taking place in my mind—I call it a 'churning' around—I simply have to say, "Don't. Don't let me think about that now, but Drain."

The Draining is an actual process of certain forms of material that are being used for the functions of the mind or for the functions of the solar plexus. It is like a material, so that when I sit in a relaxed state of my body there is a possibility that it actually Drains out of me like a water level receding gradually. It comes from the head, going down in order to be relaxed, particularly around your shoulders, to your chest, with your arms, down all the way through your legs, to your feet, and is as if it goes out through the toes of your feet. It also goes out through the fingers of the hand. And it is almost, then, as if there is a certain stream of that kind of material. It is a very fine material. It is of a very light density, and it is not matter in the form of what we know of the body. Nevertheless, it is some substance that belongs to the functioning of it. One Drains this, and it takes some time before you can Drain it, before you Drain it really all out. But it is, as I say, a 'level' which gradually goes down and down and then gradually it disappears. In the meantime, the wish to let it Drain will tense you up. So, the process between the tensing of your physical body and the drainage of the other two organs has to be ... has to go hand in hand—a little bit of this, a little bit of the other. As soon as one discovers that the one starts to interfere with the other or is not continuous, one brings it back and back again and again.

I say it's a long process, and one has to learn it. But, it can be done quite well. Because if

the process becomes interesting, the thoughts gradually will not start to bother you anymore. You see, there is something then that you give it—a certain poise to which certain things are attached—and then that energy that is used for that particular kind of effort; although it is nothing else but a subjective one, simply means that the energy is not available anymore for the churning around of the thoughts. And you will see that that emptying means that it gives you an experience as if you had ... actually have been Drained: as if it is empty, as if it is a vacuum. This is a way in which then the body is in a very good state to be Observed, because there will not be as much interference. It depends on how well one does this particular exercise, and that therefore when I do this exercise I'm already in a relationship ... that something is taking place telling something else to take place. You see? With this, now, if I become more and more facile or dexterous in that sense, what I have to add is Impartiality. Because the Observation is there. There is already the beginning of an Awaking state, and that now what is being seen since I have interest in what takes place in my body, I now try to see Observingly 'correctly'—that is, without being partial to it.

These are the two things—that one exercise can flow over into the other—and then you will see there will not be as much trouble. The dexterity that one can acquire may take a long time. It depends a little on the person. A person whose mind is very active of course will have a little bit more trouble. When the mind is used ... to be used ... when the active mind actually functions—and sometimes at the expense of one's feeling center—then of course the mind is already so filled with all kind of thoughts, all kind of associative ideas, that it is difficult even to rake them up and to put them all together and say, "Now, you go down." You see, it doesn't always work, at the same time with enough practice—and quite honest practice, and long enough in order to give it a chance—one will be able, after some time, to relax within two or three seconds. It's quite possible to do that, but it takes, as I say, sometimes quite a number of years before one can do it. In that condition Work becomes much easier because there is less interference.

All right?

Yah.

New Questioner: Uh, in relation to what you were first talking about, Buddhism seems to have an emphasis on, um, on the origin of sorrow being a craving. And, uh, in relation to the Work, what, uh ... a craving like ... even a craving for a religious goal seems to be out. Ah...

Mr. Nyland: No, I don't say it is 'out'.

Questioner: No, I don't mean for us.

Mr. Nyland: For Work.

Questioner: For the sake of the Buddhists, it seems that's the impression I get.

Mr. Nyland: From what.

Questioner: From reading Buddhist texts.

Mr. Nyland: That it is out or is it in?

Questioner: Well, that... Uh, I guess identifying with, with the...

Mr. Nyland: Then you mix things up a little bit.

Questioner: Yeah.

Mr. Nyland: For instance I talk about Buddhism, and then you say it isn't actually Work.

Questioner: Well, the question I want to ask is related. In the Work, is there ... is craving permitted of a certain type.

Mr. Nyland: Well, will we define 'craving'? For what.

Questioner: Well, just desire in general. I wondered if ... if, uh, you get identified with Waking Up.

Mr. Nyland: Wouldn't that be nice?

Questioner: I guess it will, or would. But, uh, I'm not sure...

Mr. Nyland: No. Let's say it very simple. I want something. I have a desire. If the wish is strong, it becomes a craving. If the craving is described, it is within me a state, a thirst which has to be satisfied. It depends on why I want to have a wish, a desire. It is usually, of course, for something that I haven't got at the present time, and realizing that that what I have is not at all what it's supposed to be, or cracked up to be, in some way or other; or, maybe I am disgusted with it. How the wish actually starts is, in the first place a realization of what I am, and in the second place a hope that it can be changed. And then, when I have that desire I look for a way of how to do it.

So, if I think that craving can help me, it may mean at such a time that I crave for the presence of God, I pray ... I crave for the possibility of having peace of mind, of a certain satisfaction and not a guilt feeling, of a realization of that what I should become, and then if I try to be more sacred or holy within myself, if I may have a craving for prayer—that because of that that I hope that His Endlessness or God will actually see me and say I'm all right—there is no

objection at all to have a craving as an aim or as a definite purpose. Sometimes I put it quite a bit away and say it will take me ten years before I get there, and sometimes it may be quite imminent—that at this moment, or today, it looks as if something of my craving was fulfilled when I had an experience that was quite unusual.

But the craving does not define what it has to be, it only defines a state in which I am, wishing towards going somewhere. Now, if that what I wish to go to is sufficiently described and if it is based on that what I realize I am now, and that what I am now I *don't* wish, then I may say "Yes" if that what I don't wish is now changed into that what is the opposite—or different, or more harmonious—then I would have a craving to go towards that. This is as far as anybody will go, because then the craving is changed over into, let's say, a 'prayer,' into a desire for simplicity or sometimes, in the words of Gurdjieff, in a wish to try to 'Wake Up.'

You see, the motivation, now, is that I want to reach that what I have craved for. The amount of energy is now expressed in my wish, and the more this wish becomes, in me, a *real* wish—that is, that I'm willing to keep the wish regardless of how difficult ... how many difficulties I will encounter—then at the moment when I have this realization of being possessed by an energy wanting to go in the direction which, let's call it, would be 'improvement,' then I only use the energy which is then available, without mixing it up, as I said a little while ago, with the state that I would like to reach. Because when I say I want to 'get rid' of that what I am because that what I am is not desirable, naturally I try to define how it *would* be if the different things that now bother me do not exist anymore.

But, when I want to Work on myself, you see, it is a different thing from prayer. Prayer, very often I will start out by saying what I would like—that it ought to rain, or that the pain in my back ought to go away, or that I hope my father won't die as yet—and then in order to get on the right side of God, I will say at the end "But, not my will but thine." Now, how much I mean of that, I don't know. Because I usually start out with a prayer for something that I would like to get from God and I hope that He will listen to me as if He will give it; and I'm quite honest about it and very sincere and many times I'm totally religious, but then as an afterthought—kind of telling God "Now, this is what *I* want. Well, maybe *You* don't want it, and if You want it differently it's all right with me"—then I would almost say, "Why pray." Then I would simply say, "God, let happen what has to happen in accordance with Your so-called 'infinite' wisdom," and it will be a far better prayer, and surely much more honest.

But, you see what I mean. In prayer I mix up that what I would like to get, and when I tell you it's a real prayer I cannot even put in words what I really wish. I can only, in real prayer, Be. When I am in a real prayer, the attitude of myself, as a totality of myself, will not allow any other thought or any other feeling than just Be in the presence of God—if I believe that God for me is something like His Endlessness, a higher Being living somewhere else to whom I wish to pray. And there is no defining, then, of how He ought to change me. I simply say "I am what I am," and I wish, in that state, to be in the presence of something on account of which that what is of a higher nature probably will change me. But, I don't know in what direction, and I don't know how. I couldn't even describe how to be an angel; I could only say "Well, they play harps," and in all probability they don't.

But now, regarding Work I now try to say something: That I am subjective, I don't like it. I know certain things of me. I live in certain conditions. I know I am too easily angry, I am lazy. I do certain things that I know I shouldn't do. I have a little bit of a Conscience that is, against doing things—still, I do it. I fly off the handle. I use the wrong kind of words; there is no control, and sometimes I cannot even find the words to express what I really feel. And in many ways I'm quite certain that any human being feels at certain times that they are a little bit impossible. So, when I have a wish, now, to become different, to be more grown up, to *really* be mature, to become harmonious—that is, a Man who can behave in different conditions in different ways, in accordance with whatever is required by such conditions—it means, of course, I have to have insight of what a Man like that should become. So, I have to have knowledge of that what motivates the *rest* of the world—not me—I also have to know what motivates me. And there has to be some kind of a control, that I will be able to say—when I do—"I wish, I do, I can." Then, that what is my word is as good as gold. And things of that kind.

So, I have, in general, an idea of that what would be acceptable to His Endlessness, if I pray to Him as a God. So that if I show this particular desire, on my part, to wish to become, then, that He, then would accept me and will allow me in His presence. But, I'm not telling Him how I really should be, than only that I wish to Wake Up.

I say this because Objectivity means something entirely different from that what we call the 'natural' world and everything that is of a subjective nature, and it is actually the getting-away from the conditions of Earth into conditions which are not Earthly; a little bit away from it—planetary level, solar level, up to the Absolute, or wherever it is, at least away from Earth. And

I'm not defining of how I will be when I'm there. All I wish is to be Awake in order to be able to get there.

So, when I Work I only Work for the state of being Awake. I may have to go through the state of Awareness and extend it over several moments, seconds or whatever it is—as long as I can—it would become a state of really Awakening, but I use the energy which has come from my wish, and the wish was based on the realization of what I am on Earth as much as I see it and as much as I could define it and as much as I dislike it. But the energy is now used for the sake of being Awake for myself, so that when I am Awake I will really be able to see certain things then which I cannot see when my eyes are closed.

You see what I mean. There is no objection to have a very definite aim and to aspire to it. I think that aspiration is a very interesting requirement on the part of each person. It does not mean that it is sharply defined—what he can aspire to. I think it is a first step in a further development of emotional body. And the second step would be Inspiration. Inspiration really means that I know quite definitely the direction where I am going, and I know it is possible for me to go there, and I see how it is going to be. But, this presupposes that I have developed, and the third step—and I compare it now with the 'Sol-La-Si' of that particular 'body', as we call it, Kesdjan—is simply that at that moment all Aspiration and Inspiration leaves me and goes over into Silence, a submission to that what then would be possible for me. I, under the influence of that, am now trying to conform so there is nothing left of that what I wish in my subjective way, and in that kind of Silence there is no kind of activity anymore that has any taste of coming from Earth, but it is a Silence of expectation. This is ... when one understands really having a real wish, is that what comes to the foreground. All the little wishes of oneself as a human being—of the body, of the feeling center or of the mind—will disappear; and in that real sense it is 'Not my will but Thine,' then I mean it because I am fighting, struggling against such little wishes that otherwise would be in the way with my real desire, my real Aspiration.

All right?

Yes, Frank.

Frank: My task was to find out what circumstances I could not be Awake under, and this week didn't have the life that it had the first two weeks I did it. I started ... I was also supposed to, at the end of the day, make up a list, uh, write down where I couldn't Work. The list became more like a report of the day. And what I ended up doing was choosing to try to Wake Up while

moving a finger or while listening, to have some more of a grasp on it instead of leaving it, uh, to my thinking of it to set out to choose something. And, I didn't have any great success. I ... the efforts were very small—very small.

Mr. Nyland: Do you talk much with Connie about Work?

Frank: Very little.

Mr. Nyland: Is it difficult, Connie?

Connie: Uh, sometimes it is very difficult for us to talk about things, really. He has to explain it, or thinking...

Mr. Nyland: Is there a different way of expressing it, of course,...

Connie: Yes.

Mr. Nyland: ...that the intensity and the real intention could be recognized—the desire to reach the truth—even if you use different words. Could you sit together for five minutes at the end of the day; not try to say too much, but really then what you have done during the day as far as Work is concerned. And very simple words, and not criticizing of each other. It will stimulate. You have to have something to help each other. By yourself, you will drown. But one can help when the other is drowning, and even if you do it only, as I say, for five minutes, at least try it as a task. You don't have to continue it, it's not a prayer that you have to say every night before you go to bed. But, do it for a week.

Frank: You were speaking about relaxing. Would it be correct to say that if you learned how to relax properly that you could extend your life, you could live longer?

Mr. Nyland: [chuckle] Now we're in a difficult situation, because is a person able to die at a time when he is supposed to die.

Frank: Well, according to, uh, Gurdjieff, dying by thirds ... and I think that I'm always tense. I think that's my natural state, is what I think.

Mr. Nyland: First, that you may have a very strong body, so that you can stand an awful lot of that kind of exercise.

Frank: But, if I could relax it and free that energy...

Mr. Nyland: Right—if you could. But I don't think the relaxation will really help you enough. All it does is to redistribute the energy; and it's going to be spent some way or other, and if it's not spent it's going to be eliminated. It will not do anything active. All it will do in a relaxed state, is to reduce the activity.

Frank: And then, if I have the wish I could use the energy. So, we're back to not having the wish.

Mr. Nyland: Yes, it's all right. If you can use the energy for the purpose of wanting to Wake Up, that is different. The state of Consciousness quite definitely will affect the longevity of a person's life. There is no doubt. But, one must then know, from the standpoint of being Awake, what is really required for the efficient working of that machine. And that, in the first place, is different for different people. But it is also something, that when one starts to consider, then, the condition in which the body is and how it always has behaved in an unconscious state—with tightness, with relaxation, with spending the energy the way it does, and so forth—then it presupposes that there is a regulator which knows a little bit about, what Cannon would call, the 'wisdom of the body'. And it's not a question of the mind only, but it's a question of an authority who has actually the ability to make that what is an order, stick. A mind is very often not strong enough to go against the desires of the body. Because habits of the body, although I do see them, the excuses that I now have why I want to continue habitually in a certain way—there are quite a number of them saying "It's much better, my mind doesn't know what it is talking about, the body really does know well," and so forth. And the body does know a great deal, and it's marvelous—what happens.

Do you see what I mean. When there is an engineer who knows how to regulate the body, then the different factors that enter into the whole process of living—of the building up of the cells and digesting and elimination and all the rest, the quantity of air that is necessary, the kind of impressions that one wants in one's mind and not impressions that are useless; elimination of all the kind of junk that one has which one carries with one without ever using it, including mental so-called 'thoughts,' a lot of extra work that is done by muscles, maybe by a talking machine, maybe extra so-called 'interest' about things that have absolutely no more particular desire to be digested than only to fill one's mind with a little bit of sawdust—you see, these things I cannot see from the standpoint when I am equal to either my body or my feeling center or the mind. As I say, the mind has no authority because it belongs to the body and it is considered by the body itself—that is, without the mind—as its equal, and it will never take anything from the mind when there is a conflict.

This is what I meant by 'authority'. It is something that is outside which really has ability to see, and see Impartially. Then under the influence of that having this particular kind of

quality, all the natural processes will conform to it, because they will acknowledge *that* as an authority outside of them. So when one Wakes Up there is that possibility of an 'I' which actually does know, and then under the influence of that, that what is now the body and the different functions will start to be correlated in a much more harmonious way and eliminate all the different things that we don't know at the present time but then, from that standpoint, become superfluous.

Frank: Well, then what is it in me that spends in a way of my wishing for this?

Mr. Nyland: There is nothing in the way when you make the wish, and also the ability in your mind, strong enough to overcome the desires of the body, for instance. But you tell your body "Don't be lazy" and the body puts up a fight, telling you again that it ought to lie down because it is tired--who wins? I mean, many times you will see that the desires of the body itself are much stronger. You can reason about it, you can feel about it, you can say that you shouldn't do it because it is dangerous—it is sinful, all kind of calamities will be heaped on your head—and still, you know, the body wants it. It wants it, it goes ahead. It is just adventurous. You have a kind of a thought in your mind that belongs to that what you really wish to do, and nothing of the rest of your mind is able to dislodge it.

But when there is a kind of something in which I have belief that it knows, and I get that belief when it is something that is different from the usual and then, you might say, 'speaks' with authority. I think in the presence of Objectivity all subjectivity will acknowledge that Objectivity is different and worth more, simply because Objectivity, in its nature as in its definition, means freedom from that what subjectivity is bound to, and no one which is bound ... and nothing which is bound can actually desire for itself what it is, and how it would look if it were free. So, this is the kind of acknowledgment that one is willing to make; if there is anything of a subjective nature in the presence of that what aspires to become Objective and perhaps to become Conscious, that then gradually the body itself is quite willing to submit to that kind of an authority. But the authority of course has to be strong enough—and know enough, really—to dictate in that way.

It is right. One has wishes, one has thoughts, one has, sometimes, desires of the body in some way or other; and some are going in the right direction but I don't know enough about it, and very often I am simply carried along by one thing, not knowing what to do with the rest. I'm very, very much out of balance as far as the regulation of my health. I stay within a certain

pattern in eating a little bit and sleeping and so forth, but I really don't know very much about it. And if I start to consider it and start to read it and study it, my head starts to fume. It becomes interesting, but it is not a serious application.

You understand now?

Frank: Yes. What you say is, in order to wish to be more Conscious or Objective, then you must, in effect, *be* more Objective so that all the subjective faculties will know that to be Objective is an improvement of the condition.

Mr. Nyland: No, it's a little different. If I am Objective, something *in me* is Objective, and all the rest stays subjective. It is as if in the presence of that what is my personality, something starts to exist which shines light on it—assuming for a moment that I'm in the dark, and that the 'I' that I ought to Wake Up with is actually an eye, that when it opens I'm in light. Assuming that unconscious states can be compared to a dark state and that the Conscious one is really a state in which there is more of that kind of knowledge of light, of actually what is that I don't have to follow but I know what is what; if that is a good enough comparison, then that what is now trying to function as the beginning of 'I'—which I hope later would grow out and become 'I' and I locate it, for the time being, in a part of my brain which now tries to build up this Objective faculty of being able to Observe—that then, under the influence of that kind of presence the rest of myself will undergo a change. This is what I mean. When there is something Objective and it is strong enough, it then will have an influence on that what is its surrounding.

Frank: When it is strong enough. But how do you make it strong enough?

Mr. Nyland: By giving it a task to Observe myself. Something in me has to give a task to something to start an Observation process.

Frank: But then this goes back to a wish to do this.

Mr. Nyland: That's right. And that real wish comes from your Magnetic Center.

Frank: Well, if in my experience I find that my wish is just falling...

Mr. Nyland: Then you won't Work.

Frank: Then, what can I do in that situation.

Mr. Nyland: Wait for the wish. [laughter]. No. Frank, we talk about it many times. Either it is there or it isn't. It has to be a little bit, if it is not a little bit you cannot do anything. If there is nothing, nothing is nothing. And you cannot change that. You cannot do anything by saying,

"So much nothingness becomes something." It's in the definition. So, if one wants to start, there has to be a starting point. You can give it any name you like. You can say it's a 'real' wish, 'real' understanding, 'real' essence. I don't care what you call it. If it's Magnetic Center—okay. I would like to call it 'life.'

Frank: But, isn't there a way to push it? Say, supposed I was willing to just try it that way that you say: for fifteen minutes or a half hour.

Mr. Nyland: Well, I say one can create conditions which would enable, if anything exists, to recognize that those conditions were created for the purpose of that what should grow. If, for instance, the purpose is to throw more light on that what I am essentially, any kind of demolishing job will be noticed, in time. So any attempt that I make, even in a subjective way, to try to repair the way of what I think, and perhaps hope, that it will be more in the direction of Objectivity, as soon as I start doing that I become engaged in something that is at least part of a possibility of real Work. It may not as yet use the tools that are really required in order to Work well. I think in that sense I'm using dull tools. But if in this process that I am now applying, the tools because of this practice will be sharpened. You see, when something is not used of course it will get rusty, when it is being used and it is taken care of—machinery with a little bit of oil—it becomes shinier and shinier, that way it becomes polished up. Anything that is in use for the purpose of being used will be in a far better condition than when it is not used. So, anything that I try in the direction of wanting to Wake Up will all be to the good, even if at the present time it still may be a little rusty—by that I mean it is not Objective enough—but I feel that it is in the right direction, and I hope that it will not have to change too much.

Now, that doesn't mean that I'm omniscient and I know it is the right direction. Only, I have a hunch. There are many times I say that: that I have an intuitive feeling that something must be in that direction, hoping then that if I get there it will correspond to what I actually have tried to define. I could not define it, but at least as I go along there is a chance that I define it more and more.

But when there is nothing of that kind of a wish... I call it a wish for 'life'. I think it is inherent in each person, that when there is life and he realizes that he is alive, that that form of life in him wants to expand and wants to grow—we call it 'growth'—and wants to reach something that is not here as yet. And that the limits, as far as life is concerned, in the manifestation of a human body, I also know that the body doesn't grow anymore, that feeling

perhaps can grow, and that intellect without any question can grow. So if that is in me as a life force wanting to continue to exist and even evolve, when that is there there is a possibility for a person wanting to do something about it. But when that isn't there, or if it is covered so much, or that there is so much ... such a tremendous amount of laziness, then of course it's just as much as saying, "It does not exist."

I'm not interested in potentialities only. Potentiality: I can say that it is in a state in which it could become active. But, there must be something that triggers it off into the direction of activity. Otherwise it will always remain potential. If I am asleep I can sleep for any length of time, as long as the sleep corresponds to the requirement of my body. But there is certain point in which one can say "enough is enough," and that even the laziest person will get out of his bed.

This is exactly how one looks at one's life. All the time in being asleep—and this time a waking-sleeping state—I keep on discovering certain things of myself as behavior forms. They are forms of an expression of life in me. And with enough repetition of myself—with enough living, with enough adding years and years of experiences—the realization comes, gradually, that I am repeating myself and that there is very, very little that is added to it. If I become really alert to that, I will say "That's enough, let me do something else."

That's why I say, "Keep on having a wish when you have it." Don't expect anything when you don't have it. Only take the times that you do have it, and then, if you can, wish a little more than that what you wished.

Frank: You told me last week that, uh, you would pick against my mayhem, the time to really make an effort is at that moment when you don't want to, and not once during the week did I remember that. At the time, then, that I wanted not to Work anymore...

Mr. Nyland: Frank, write it up. Put a knot in your handkerchief. Try it. You can't squeeze blood out of a turnip. Something has to be there, when that is there take it. If it isn't there—that is, if it is potential—pray that it might become active. This kind of sincerity has a quality that *can* be used, but it's the quality as if, in sincerity with prayer, one establishes a connection with something of a different kind and then hopes that one is a channel through which that energy could flow and help one to Wake Up.

Dick: I had a task to get up and study in the morning and also to go to bed at a certain time. So, the week before, eleven I found was too early. Taking twelve ... but I found that, um, I could get up at...

Mr. Nyland: Now, let's get to the real task.

Dick: Yes, in that I didn't do very well. And for the same reason—or I think it's the same thing—a certain compulsiveness that I found in myself to finish something, um, if there's something a little more that has to be done, or if I set aside to take 20 minutes...

Mr. Nyland: Good. Now, attach to the task more value than anything that you are setting out to do. If it's a matter of comparison to that what so-called 'weighs heaviest' in your mind that you will follow that, simply postpone the task then. Keep it so simple. Come hell or high water, twelve o'clock you go to bed. When the bell rings—or the steam whistle, you know—and the nail is only half in, you drop the hammer. Because the desire for food, or that one is allowed to get away from work, is much stronger than even driving a nail will be. You see, it all depends. One makes up one's mind and says "I'm going to have a task," and you tell yourself "This time, I mean it." It's a task!, and if you don't believe it you say it's a 'God-given' task.

Dick: The interesting thing was, it was not until this weekend, because it would correlate with many things, in much more—the ... the stopping before finishing...

Mr. Nyland: Yah. Let's make it simple.

Dick: Yes.

Mr. Nyland: You did those things, or let's say I have a task to go to bed at twelve o'clock—that's it! No more. No philosophy. Never mind explaining it. Don't explain it.

Dick: Okay.

Mr. Nyland: Twelve o'clock is twelve o'clock. I go to bed.

Dick: Fine—well then, it's go to bed. Then, how about the other question I wrote.

Mr. Nyland: Yes, you said it.

Dick: The same thing.

Mr. Nyland: The same thing: Relate that part; relate it, and we don't talk about the 'end' or the 'beginning,' as it were. All right?

Dick: Yes.

Mr. Nyland: This week.

Dick: Yeah.

Mr. Nyland: Okay.

Who is first with all these hands. I don't know it. Yah, tell it. Helen, is it?

Helen: Yes.

Mr. Nyland: Yah.

Helen: Could I please ask you to give me something to do to begin with?

Mr. Nyland: Sure. That's right. You brought that up last time, didn't you, and I promised that I would explain something about Work, didn't I, so that actually you could put your teeth in it.

We'll assume now, for a moment, that you want to Work—for whatever reason, that there is something that is desirable in Work, hoping and believing that it might give you something that now you don't have and that by means of Work you could reach. I try to become Aware of myself. As I do, I experience certain manifestations of myself. The consideration, in the first place, of that what I want to become Aware of—under the assumption that there is something that can Observe that what is taking place—relates, at the present time, in the beginning and for quite some time, to the manifestations of the physical body only. Not the functionings of the brain and not the functionings of your feeling center. I have a body, it walks, it sits, it does all kinds of things, it manifests. It receives its energy by means of its sense organs, but the existence of my body as an object becomes now noticed by something that I call a 'beginning' of an 'I', functioning in such a way that that what is being noticed is received by this 'I'—which is a mental function in the beginning—as a recording of that what exists only, without any interpretation of myself, without any interference with my feeling center, or without any description of my mind. I take my body as it walks and I simply say "it walks," and 'I' become Aware of 'It'. Where exactly this 'I' takes place—this Objectivity—for the time being simply say it's 'part of my brain' starting to function in an Objective sense.

Now, I want material. I have now an idea that I want to Wake Up to the fact that I am Awake to that what is not Awake. 'I' is Awake when it Observes that way and, with the addition of not wanting to judge it, could become Impartial and, not wanting to have any thought forms of association, could become Simultaneous—that is, living in the moment, or experiencing in the moment of that recording.

But, it is a little difficult to talk about that. We only talk, now, about Observing in the correct way by remaining Impartial. I sit, I am Aware of this body sitting. It is something that I experience as an Awareness, in which I have no thoughts and really no feeling about my body at all. All I know is the fact that it exists. Now, 'It' gets up, 'It' moves, 'It' walks to the door. During this process this what is walking is being Observed by something I call my 'I'. Again I say it is located in my brain in some way, but something becomes Aware of that what exists and

is now doing something.

These are the tasks. I include, in the manifestations of my physical body, a movement, a going from one place to another; muscular tensions, that what I also could become Aware of because I know they exist and I can relax them; tone of voice, which is simply an apparatus of my body functioning in a certain way but I can hear it, either by my ears or as a vibration; gestures on the part of my body, usually it is my arms only; a posture, which has to do with the trunk of my body—how it stands, how it is supported. You see, these things like movements, gestures, tone of voice, posture—all of that belongs to the manifestation of my physical body as it is living its life. In addition to that what is taking place with my muscles, respiration with air, blood circulation—it is not so easy to become observant to it but, it simply means that as I now manifest with my body as it does a variety of little things in life, I usually ... I will chose, now, the things that do not involve me emotionally. I don't try to learn when things are difficult. I learn when it is very, very simple, when there is something that I can do and not even be interested in describing that it is being done or that I like it. The fact, only it is doing it. Usually that what is habitual is already a little bit more free from the feeling about it, the liking of it.

It is completely non-subjective. It has nothing to do with the so-called 'expression' of the body which, again, is done for a certain purpose—either to be liked by others, or admired, or for my own self-satisfaction. None of that exists in Objectivity. Statements of facts. They exist, and they are recorded only—as I say, that what I am as a fact existing, doing whatever it may be"—and that what is now recorded in the part of my brain I call an 'Objective faculty' starting to function.

So, you try it now in different ways. As you get up, as you watch... Sometimes we use that word 'watch' yourself, sometimes we use the word 'seeing' oneself; it is not so good because it is a little bit confusing with ordinary seeing through the means of your ordinary eyes. Sometimes one says it is as if something is 'present,' or 'I' am 'present to me.' That is much better, because it is actually as if the 'I' is separated from that what is the rest of me, and the presence simply means that it is there and does its functioning as Observing me. But 'me' is my personality doing this and that and all kinds of things under the Sun—washing hands and dressing, opening a door, eating, shaking hands, up and down the stairs, in the subway, in the office saying "Hello" to everybody—all different manifestations become, now, objects for Observation.

When I try, I lose myself constantly because I know I'm not Objective, I'm just thinking about it. And the elimination of that thought process, of course, is difficult, because I have to develop something that is not a thought at all. It is only an Awareness. It is a mental function, but it is not a thought. And as soon as I don't want a feeling in it, I will have a terrible time.

But, you try. This is a very simple kind of a task. And if you, for instance, will go from one room to another and you move, you get up, you become Aware, you Wake Up. You walk, you try to hold onto this, now—that you are Awake. Something in you is Awake, as if there is that separation of two things in you—one Observing, the other Observee; one really that what counts, the other only the object—and no interference with anything as far as the object is concerned to improve it, and no interference of the object itself functioning, trying to prevent 'I' from becoming Awake and remaining Awake.

You understand now?

Helen: I noticed that a couple of times I just made some sort of a movement or something, and I got some sort of flash so that it wasn't ... that I didn't feel just as if it were me.

Mr. Nyland: Well, it's always is you, you know.

Helen: Well, yeah, but there was some distance then. But when I tried to do something...

Mr. Nyland: That's why I say, "Keep it very simple." And if you are doubtful that it is you, pinch yourself. You will find out it's you. Don't have hallucinations. Don't be vague. It's very simple, and it can be very sharp. But it has to be an effort, really to set something in motion which, of course, is unusual.

But, you understand, now, what's involved. All right?

Helen: Uh-huh.

Mr. Nyland: You'll have to ask more questions, because you will see that as soon as you start, now, you will have forgotten. And you will go off on *all* kinds of detours because the mind, as it is at the present time, it doesn't allow so easily a little intruder of Objectivity to come in and stay.

Yes, Judith.

Judith: What is a Man lying about. I don't understand lying.

Mr. Nyland: What is what? Life?

Judith: Lying.

Mr. Nyland: When he is lying? When Man is lying?

Judith: When a Man is lying. If he is asleep and he does not know and has faith in his subjective opinion and everything he does, uh ... whatever is awake believes it, then he is not lying.
Mr. Nyland: No, he isn't. No. I think lying on Earth simply has to do with people not believing you. There's nothing serious about it. Gradually you'll get earmarked as a liar, so people will not tell you things. No, I think it's quite glorious, a nice phenomenon.
Judith: That they not believe in you.
Mr. Nyland: Yes. But, you see, that has to do with the appearance one wants to have regarding the outside world, and appreciating it and everything that's connected with it. And for that reason I lie, because I tell an untruth hoping that the other will understand it as truth. And I know better, but if I can get away with it I think it's a nice pastime.
Judith: In other words, it takes a talent to do this.
Mr. Nyland: Oh, yes. I think to be a good liar, it's extremely difficult.
Judith: And a Man that is lying to himself, who is he.
Mr. Nyland: That is a different question. You see, we don't take that, usually. Whenever I say I 'lie,' it is lying towards someone else, not to myself. When I start to lie to myself, I ascribe to myself certain things that do not exist—or not exist in the way I like to describe it or believe it—then I am lying. For instance if I say I'm 'Conscious,' of course I really know I'm not. I can say I make 'attempts' at being Conscious, and that probably would be true. But when I say I am 'Conscious' or I am 'Awake,' the first thing a Man does is to question any statement of himself—particularly when it is positive about himself—and then he discovers many times that he is not really so, but he would like it to be so because he likes to believe it is so. So, the assumptions are that I would like to be better, usually, than what I really am, and I try to say that to myself in order to convince myself, hoping that if I tell this lie often enough that it might become the truth. So that even I, myself, will start to believe it.
Judith: Uh-huh.
Mr. Nyland: I think there are fine distinctions about lying to oneself, and I think to some extent they are also based on ignorance; and that I sometimes assume that what I am doing I do with the best of intentions, and after a little while thinking about it I say, "Well, after all, perhaps it was not so unselfish." Although I may have claims that I do it *entirely* for the other person, I may really do it to be flattered, myself within myself, as a form of vanity. You can call that 'lying' or not, but it is partly an ignorance, and only afterwards I discover that I have been a little bit off—

or besides—the truth. When I continue to do this, then I become also an inveterate liar regarding myself, and it could very easily become a habit. Because many times I am already so quick in telling myself that everything is quite all right where I *know* it isn't, that if I talk enough about it, for myself I still—that is, I make quiet—that kind of a little voice. The beginning of one's Conscience I think is always there, but it doesn't take very much to cover it up.

Judith: Then the difference between the knowledge, somewhere, that you are covering that up, I mean, it creates a state of confusion...

Mr. Nyland: The difference is, that when I am really Awake I will see that what is taking place in me as a personality for whatever it is worth. And from the standpoint of being Objective I will be interested in the truth and nothing else, because I will accept the truth for whatever it is, without wishing even to change it. So, the real material for a liar becoming a non-liar is that he's willing to accept things as they are without interpretation or a wish; the acceptance of that what is then truth, and in that sense—to the degree of his development—absolute for him.

Judith: Yes.

Mr. Nyland: So this is how one kills a lie in oneself.

Judith: And a Man, then, who is asleep...

Mr. Nyland: When he is asleep, he is not accountable for that. He doesn't really.

Judith: Then, he is not lying.

Mr. Nyland: Good. He may be ... he may be lying as far as the Earth is concerned. As far as God is concerned he doesn't know God, any story that he tells about it is a lie because it is based on an assumption, and he has not the experience of the truth. You see, anything I describe which is not my own is a lie if I pretend it is my own. And there are thousands of cases, of course, where I 'appear' so-called to be much more better in order to have the admiration from the outside world. And when I don't say anything knowing that they misinterpret what I really represent but it is better for me that they have a good meaning of me, I become a liar.

Judith: Uh-huh.

Mr. Nyland: But, this is in ordinary life and, as I say, it's 'very nice' to get along with it. When it comes to oneself, I have to consider that what I am now, unconscious, and the possibility of becoming Conscious. And if I wish to become Conscious, I have to do away with all forms of lying, because it is not the truth. And the aim of Consciousness is that I actually see that what is, as is, truthfully.

Yah.

Judith: If you decide to tell a lie, uh, for a certain purpose, then after a while a lie seems to affect other people, or another person, uh, if it seems to damage their sense of reality. Is it still worth...

Mr. Nyland: Yeah, you are responsible for any lie you tell. As a consequence of a result of such lying, you remain responsible because you started it. It is not something, that someone else can take over the responsibility from you.

Judith: So, then is it still worth lying.

Mr. Nyland: It all depends, what the purpose is. I can tell a lie to someone who has cancer in order to help that person not to be afraid. It's quite a legitimate lie. And, naturally, it is used. There's also something, a lying by implication. It's called a 'Mennonist' lie. You know what I mean by that? I explained that, once. Do you know what the Mennonists are?

Judith: No.

Mr. Nyland: It's a very ... it's a religious sect. Quite a bit strict—almost, uh, Methodist. [laughter] The name is taken from Menno Simons, who was a Pennsylvania Dutchman, and the Mennonists took after him ... and he published a text. And they had certain ways of saying certain things, but by implication they meant something else. For instance, a little example: Whenever there was any trading to be done and the question came up of money—that it had to be this and that, and so forth—and one of the ... the seller would say "No, it can't be done" and the other would take that, of course, as if he couldn't afford to sell it for less. But what he meant is, when he had his thumb on the chair where he was sitting 'It can't be done,' he meant that the thumb cannot go through the chair. [laughter] This is called a 'Mennonist' lie. [laughter] It is ... it depends on how high your consciousness is, and of course it is not a very high consciousness.

Now, if I tell a lie to a child and the child continues to believe it and then comes into a difficulty later in life—and her father has said such-and-such a thing and then finds out, there is a disappointment—the consequence of that, if I remain responsible, is that I then, almost I would say, have to 'be there' in order to straighten it out. And I am afraid that many of such lies that start—and start, really, doing the rounds and continue—that they get out of *my* realm and I cannot remain responsible, even if I wish. So, the practical result is that if I want to lie, I have to limit myself to that what I can control. And very often I also know that the control is not subject to me only but it may be dependent on circumstances, and the more I live the more I will be afraid of even telling lies. I think it is a responsibility that one really should not take. If it is in

ignorance, again it doesn't matter because I cannot be helped ... it cannot be helped, it is that way. But if I know it is not truthful, if I sell something like the Empire State building and I'm a con man, it's not much good, is it.

I don't think that many lies can be justified. At the same time, it does *not* mean that one has to tell always the truth. I mean, that would be the opposite. It's not so. There are many times one must not tell the truth. And if the other person then implies that it is a lie, then it becomes their responsibility. You have not said it, you have not indicated it, but you have only given part of the truth. If they do ask you, "Is it all of the truth" and you say "Yes," you tell a lie. But if they don't ask you then, you are entitled to keep what you wish.

Enough.

Yes, Phyllis.

Phyllis: I wanted to ask you about using Sensing two different times. One time I was ... had ... something of a great ordeal was coming up for me, and I was in a terrible state; and I saw myself in a state and I said, "Well, can I choose to stay this way? And there's no point in it, so I'll try something, anything to let something come into me." So I sat down and I did the Sensing exercise. And it took me quite some time to do it, and after I finished I really ... everything I had been worrying about was out of my head. I really felt completely free for a while, and when the ordeal came up I hadn't ... I didn't waste any more time worrying about it and anticipating it.

Mr. Nyland: I think it's quite right, Phyllis. The Sensing exercise when it is done right, with that particular intention of doing it correctly; and not necessarily connected with what you would like to have avoided or not to experience, but that one ... in that particular period of doing a Sensing exercise that—the exercise—one wishes then, let's call it, to 'commune' with that what is higher than one is. And it becomes, then, a form of prayer: As if one becomes dedicated to that what perhaps knows still more and better, that I myself put myself in that kind of a state that I become more receptive. As long as it remains that pure; and it is not linked up with having to avoid certain conditions and *now* I do the Sensing exercise, that is very much like turning your back to it.

Phyllis: No. The thing is that I didn't avoid it, but I had this challenge ahead of me. That I didn't want to just stand there.

Mr. Nyland: It is right that one puts oneself in as good a state as you possibly can be. Prayer would be the same thing. Calming down, relaxing, sometimes smoking a cigarette—all of it may

mean that I try to use certain practices for the purpose to become better equipped. That I use something that has to do with Work would mean that if I, then, in that particular exercise of Sensing I could develop, or bring to the foreground, that what is more real, I have a perfect right to use it on Earth. That what is real for me as something, let's hope, more Objective: When I have made it, when it is something that is as the result of my effort, I remain master of that and I can use it at any time—*when* it is used for the purpose of asserting itself as an Objectivity.

You must understand that, because there are two ways. One is, that it remains on the level where it is and does not change principle, even if it goes to a lower level. The second is, that it is originally Objective, and reduced to a lower level adapts itself to conditions as they are, and to put a little water in the wine. The last is sin, the first is an expression of God.

Phyllis: And I wanted to ask you about the second time I used it. It was that ... actually you were speaking at music about feeling and about the interference of your normal feelings and the mind.

Mr. Nyland: No, don't let them interfere. Sensing... What is it. Sensing exercise?

Phyllis: No, this was just when listening to the music on Friday night. So I was...

Mr. Nyland: Ah, yes.

Phyllis: ...uh, I decided "Well, I'll try Sensing method."

Mr. Nyland: I don't think you are in a good condition to Sense. Then when we played music, it was meant for the feeling, not for the mind.

Phyllis: Yes, I wanted to free the feeling from, um...

Mr. Nyland: I'm afraid that the Sensing exercise does not allow you to have the feeling really be free. I think for a Sensing exercise also a little bit of feeling, of wishing to do it correctly, is used. It is not that way that the centers will separate.

Phyllis: Because I wanted that ... during that period I didn't really hear the music or experience it, and I was wondering what had happened.

Mr. Nyland: No. You see?, your mind starts to interfere with it, as I say, because the feeling [of the music] is not made 'free.' It is there, but it's still bound up. No, the separation of centers, or the ... the relaxation process of each center and then having different centers receive from an outside force like music in different ways—it's a different kind of process. One must have, then, the center already free enough to function on its own. And this takes quite some time before it starts to do that, and the Sensing exercise will not immediately help you. The Sensing exercise will help you ultimately to Wake up. When one is Awake, then what is impressions from the

outside will be food for the continuation of one's Consciousness, and that Consciousness will affect the relationship of the centers by its mere presence. So, it's a roundabout way.

Phyllis: Yah, I see that. Thank you.

Mr. Nyland: I think we are about at the end. Isn't it the time, huh? Yeah. So, again wait for next week. Hold up your arm, I say if you can get it 'in'—in between, when I stop for taking a breath.

Good night, everybody, see you next... Oh, wait a minute. I want to say something. Wednesday, this coming Wednesday will be the last Wednesday for some time. I will stop it, because I ... I don't think it is worth it—not enough. There is not enough attendance, and I don't want to spend the time on that. Those who are serious and are wanting to Work, or finding out about Gurdjieff, can come to Monday. So, I want to tell you about ... if you have any friends it is only this last ... this next, coming Wednesday will be the last time, and after that I will not have it probably until the beginning of next year. So, if you know of anyone who wants to come—fine, see if Wednesday is all right. After that, no more. If anyone ... whoever wishes wants to come to Monday—of that kind of a Group—and you know about it, then let me know because I can always talk to such a person if they really want to come.

Good night, everybody.

End of tape